

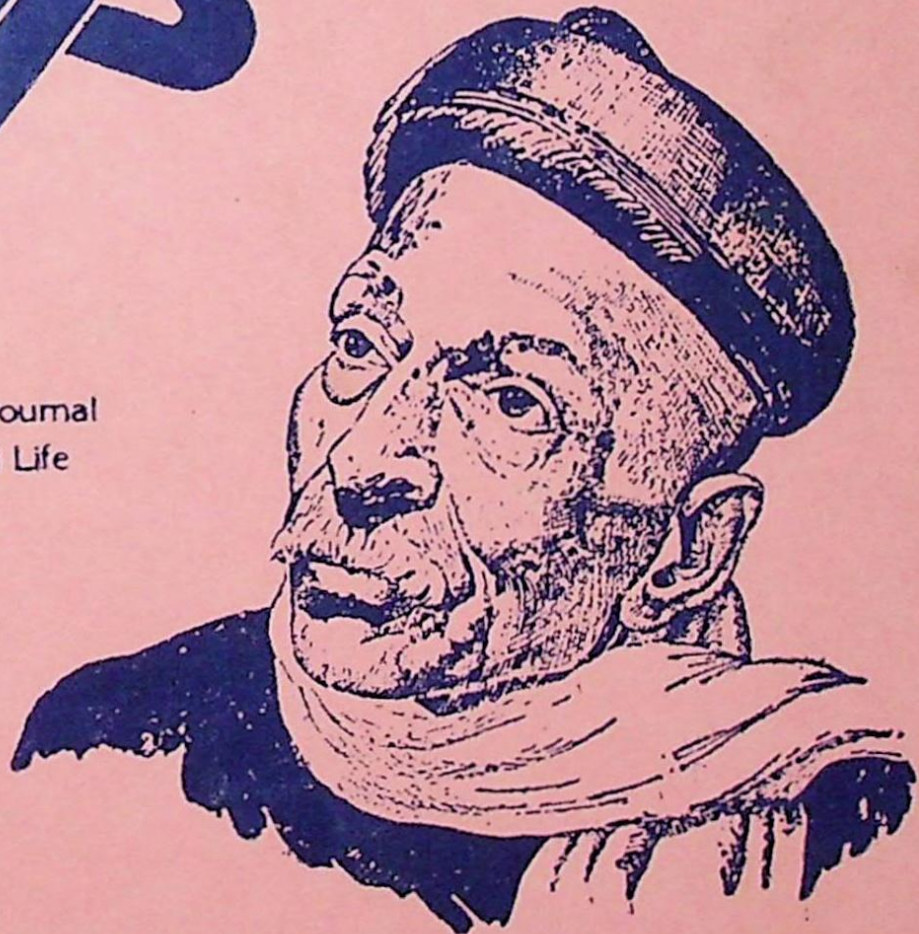
April 1987.

PATHWAY TO GOD



आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : Prin. P. K. Bhagoji (Retd)

Vol. XXI

April 1987

No 3

CONTENTS

Prayer	i
Editorial	ii
1. Ranade : Contemporary Assessments	S. L. Pande 1
2. " He & She-Purusha & Prakriti "	M. P. Lakhani 8
3. The Transmigration of Soul in Hinduism	Dr. Reeta Bagchi 21
4. Namakam and Camakam of Yajurveda	Dr. C. L. Prabhakar, Bangalorge 26
5. William Wordsworth : The Worshipper of Nature	Kumari N. Pratima 30
6. Understanding God	J. C. Haran 36
7. Intuitive Apprehension in the Philosophy of Dr. Radhakrishnan	P. K. Khare 41
8. Philosophy and Human Behaviour	Dr. R. C. Badwe 45
9. Reminiscences of Shri Gurudev	Mrs. Kumud L. Bapat 48
10. Open Essay Competition	50
11. Academy Repot	51

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Vol. XXI

April 1987

No. 3

PRAYER

वंशीविभूषितकरान्नवनोरदाभात्
पीतांबरदरुण बिंबफलाधरोष्ठात् ।
मुग्धेन्दुसुन्दरमुखादरविन्दनेत्रात्
कृष्णात्परं किमपि तत्त्वमहं न जाने ॥

— मधूसूदन सरस्वती

I know not any Principle beyond Krishna,
Whose hand the flute adorns,
Who shines with the lustre of blooming lotus,
Clad in yellow garment,
With lips like red Bimba Fruit
With the face having the beauty of the Moon,
and the eyes like blooming lotus.

— Madhusudan Saraswati

The Academy of Comparative Philosophy and Religion, Belgaum.

(Public Trust)

Founded by Gurudeo Dr. R. D. Ranade,
M. A., D. Litt.

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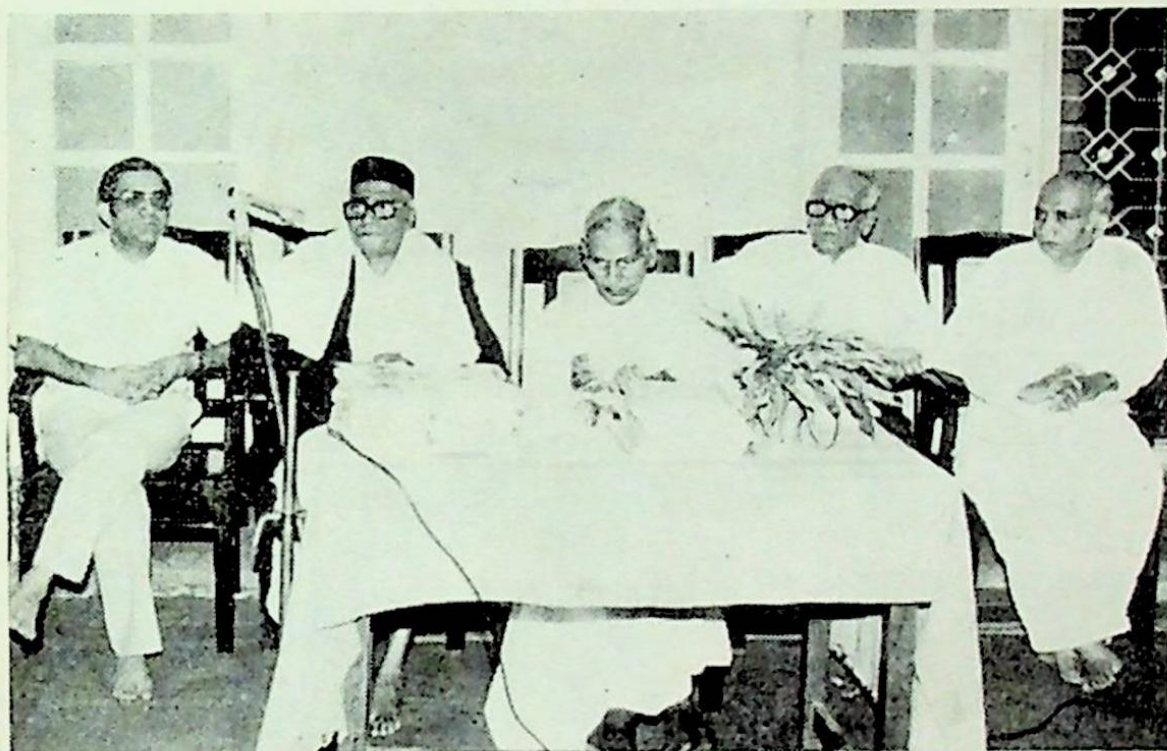


Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957

Poojya Shri Hridaya Narayan Yogiji's Visit

21-1-1987



- 1) Shri Prasad 2) S. N. alias Dadasaheb Deshpande
3) Hridaya Narayan Yogiji 4) N. S. Metrani
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Gurudev Ranade Memorial Lectures
by Dr. P. Nagaraja Rao, M. A. D. Litt.
4-4-87 to 8-4-87



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Ranade : Contemporary Assessments

S. L. Pande

It is ever heartening and thought-provoking to remember the life and works of an Indian philosopher of the stature of Professor Ramchandra Dattatreya Ranade who had become a legend even during his life-time. A hundred years ago, he was born at Jamkhandi in Ratnagiri district (Maharashtra) on July 3, 1886 and passed away at Nimbai in Bijapur district (Karnataka) on June 8, 1957. He was Professor of Philosophy and Head of Philosophy Department, University of Allahabad for over eighteen years from December 1927 to June 1946. He also officiated as Vice Chancellor of Allahabad University from Aug. 7, 1945 to Oct. 18, 1946. Before joining the University he had already shot into eminence by publishing three works. First, *Heraclitus*, a small monograph on the Greek philosopher Heraclitus in 1916 which stimulated Sri Aurobindo to write its appreciation and offer an alternative interpretation to that of Prof. Ranade. Second, a Vedanta classic in 1926, *A Constructive Survey of Upanishadic Philosophy* Which brought him laurels from Indologists of the whole world. And third a Vedic classic in 1927 in collaboration with Dr. S. K. Belvalkar, *A History of Indian Philosophy*, Vol II, creative period, that deals with the philosophical thought of the Brāhmaṇas and the Āraṇyakas. In this trilogy the second one is universally recognised as the best work of Prof. Ranade. At any rate it is most widely read and referred book and is one of the two best books on the subject, the other being that of Paul Deussen.

The places with which Prof. Ranade was closely associated are Jamakhandi, Pune, Nimbai and Allahabad. Of these places Allahabad was his Karmabhumi. It is acknowledged by the close quarters of Prof. Ranade's students that Allahabad had a special attraction to him. For, it was the place where he taught philosophy and promoted philosophical research, where he published several important papers and books and where he had a variety of spiritual experiences, for example, the experiences of super-

natural form, colour, light, sound, flavour and contact that are described *in extenso* in the Bānī literature of Hindi saints. Moreover, it was the place where he saw God and which he himself further sanctified by his meditations and spiritual experiences. Prof. N. G. Damle very rightly says, "Allahabad has a special attraction to Prof. Ranade not merely because it is the place famous for Triveni Sangam, for the confluence of Ganga, Yamuna and Saraswati which is often compared by him with the confluence of Devotee, Name and God, but because it has considerably enlarged his intellectual horizon and immeasurably enriched his spiritual experiences. He practised intensive meditation daily for hours together and almost without any break for many long years at different spiritually congenial places in Allahabad. In his bungalow near Draupadi Ghat at Allahabad, far removed from the bustle of the city's crowd, what glorious sadhana he practised and how Blissfully in the presence of his Teacher, nobody can describe."¹

Prof. Ranade himself had admitted the significance of Allahabad University in his life. He said in 1936, "I am much indebted to the opportunities which I have had at the Allahabad University to widen my philosophical horizon during the last few years of my stay there. These years have opened out a new intellectual vista before me, enabling me to define more accurately to myself my own position in philosophy from the side of contemporary developments in Metaphysics, Ethics, Psychology and Religion. I only hope it may please Providence to enable me to place my views on these matters before the philosophical world in course of time"² Unfortunately such an account of his philosophy could not be written by his master pen. But this shows that the ten years, 1936-1946, were a turning point in the philosophical pilgrimage of Prof. Ranade. These were the years during which he preferred the words, 'Pathway to God' and 'Beatificism' to the word 'Mysticism.' Henceforth he called his philosophy "beatificism" to which he moved slowly and gradually from his earlier stages of existentialism and essentialism (or idealism) that were infected with Sāstra Vāsanā (predilection for scriptures) and Artha Vāsanā (predilection for meanings and concepts). All that he published since 1936 goes to articulate his philosophy of beatificism which is the consequence of

elimination of all sorts of Vāsanā or predilections and predispositions. For him Ānanda is the Absolute. It is the be-all of the whole universe.

Furthermore, it is on record that all the works of Prof. R. D. Ranade on mysticism were published during his stay at Allahabad. Even his journal, 'Review of Philosophy and Religion', had appeared during this very period of his life. This Holy City, undoubtedly, did exercise a tremendous influence upon him, gave him a bit of its holiness and made him perform the great Yāga (i. e. Prayaga) of the saints. viz. the renunciation of all desires of mundane achievements and total surrender to God. It also made him bold to write in an adverse age and milieu on the highest of spiritual experiences in his books on Indian mysticism. For, when his contemporary philosophers were scoffing at the very name of mysticism, Prof. Ranade as an established philosopher was espousing its cause fearlessly in face of all opposition. Among his books on mysticism the following trilogy is most important —

- (i) *Mysticism in Maharashtra*, Poona, 1933.
- (ii) *Pathway to God in Hindi Literature*, Poona 1954.
- (iii) *Pathway to God in Kannad Literature*, Bombay 1956.

Prof. R. N. Kaul calls them a great trilogy and estimates that "the fame of Ranade would ultimately rest on his unique contribution to the philosophy of religion through his great trilogy³." This assessment is perfectly true since Ranade brought the experiences of the Indian mystics into the mainstream of classical philosophy of religion in a manner no one had done before him. Prof. Kaul was himself a Faculty Colleague and an initiated disciple of Prof. Ranade and was in his close contact from 1928 to 1957. He watched him grow in spiritual heights and ventured to state that "if Radhakrishnan and Bhattacharya (K. C. Bhattacharya represent the thesis, Sri Aurobindo and Ramana Maharshi, antithesis, Ranade could be called the synthesis of Indian idealism⁴." This appraisal of Ranade's spiritual philosophy from a Hegelian Professor is based on his first hand acquaintance with the intellectual and analytical powers and authentic spiritual

experiences of Prof. Ranade. Whereas S. Radhakrishnan and K. C. Bhattacharya had shown their intellectual and analytical powers and Ramana Maharshi had demonstrated his spiritual experiences, Prof. Ranade had displayed both of them in abundance in his life and works. Most interestingly, Prof. Damale, again, makes the following assessment of Ranade's philosophy, "If Sri Aurobindo's philosophy may be described integral idealism (Purna Yoga) and if Dr. S. Radhakrishnan finds the true spirit of philosophy in the philosophy of the spirit (Atma Darsana), it is mysticism (Atma Sakshatkara, self-realization) which is the quintessence of Prof. Ranade's Philosophy⁵". But I think despite this subtle contrast Prof. Ranade is much closer to Sri Aurobindo than to Maharshi Ramana, Radhakrishnan or K. C. Bhattacharya, because like Sri Aurobindo he had combined scholarship with sainthood in his life and thought and was a master of mysticism, like Sri Aurobindo he was a master of Greek language and wrote on Heraclitus on the basis of Greek sources and his personal experiences, and finally like Sri Aurobindo he had dedicated his whole life to recapture and rejuvenate *de novo* the spiritual heritage of India in modern age which is not only fast moving away from it but becoming also its sworn enemy. Moreover both of them were close to Lokanayak Bal Gangadhar Tilak who asked them to join his political movement. But both of them rejected politics and devoted themselves wholeheartedly to God realization. Furthermore they appreciated the intellectual and spiritual merits and achievements of each other. In all probability they were real brothers-in-arms, like Rāma and Bharata, or Balarāma and Kṛṣṇa, determined to translate perennial philosophy in terms of One World, One Humanity, and One God in the present age of the unprecedented crisis of human civilization and culture. But whereas Sri Aurobindo claimed to have discovered a new yoga called integral yoga, Ranade had adhered to the traditional discipline of Nāma sādhanā and Guru Bhakti and did not claim to have revised or modified it at any cost. He simply claimed to have imbibed and articulated it in its pure and unadulterated form. That is way he is far closer to the real wisdom of Indian sages and saints than Sri Aurobindo either. At any rate Gurudeva Ranade stands for the simplicity of spiritual experiences whereas Sri Aurobindo, for their grandeur and

elaborate architectonics. Another remarkable distinction between them consists in that whereas Sri Aurobindo was a poet, Ranade was a metaphysician. That is why the *anubhava* (Experience) of the former is creative while that of the latter is ontic.

In fact Dr. Ranade epitomized in his life and thought the entire tradition of Indian saints who had hailed from every stratum of Indian society from the lowest sūdras to the highest srotriyas and from every nook and corner of Mother India. This is the reason why I have called his philosophy the national philosophy of India that has the requisite power to integrate all the strata of Indian Society today.⁶ His beatificism is perfectly compatible with modern ideologies of democracy and socialism. It has brought Jñānadeva, Nāmadeva, Kabir, Raidasa, Sūrdasa, Mira, Tulsidasa, Vasava, Tukarama, Dhanna, Ramdasa, Shathakoṣa, Tyagaraja, Jayadev, Nanak, Shankardeva, Chaitanya and a host of other saints on the holy platform of common spiritual experiences which can be studied and pursued irrespective of their biographical, linguistic, regional and sectarian differences and distinctions. This company of saints called *Bhaktamāla* or *Nāthādāsa*, is the living and moving God that is adored all over India even today although there seems to have taken place an abysmal decline of moral and spiritual values on the national scale. Prof. Ranade had not only preserved the wisdom of these saints with ceaseless efforts, but also reinforced and strengthened it by displaying and demonstrating its divinity. He had further bequeathed it to a worthy lineage of disciples who are committed to preserve, practise and promote it with all the might at their command. He had opened a new vista of explanations and applications, and of experiences and experiments of the Bani of Indian saints. He believed that their thought-patterns are the crying needs of contemporary Indian philosophy and praxis. A large number of translations of their works in English and doctoral researches in their thoughts that are contemporarily appearing all over the world are indicating that the works of Prof. Ranade are now bearing fruits. As a matter of fact Prof. Ranade is related to all the saints of Indian vernacular languages as Sāṃkara is related to the sages of the Upaniṣads, He is the Holy commentator (*Bhagavān Bhāṣyakāra*)

of the Holy saints of medieval India. He is the last of Indian medieval saints and the first of modern Indian philosophers. The significance of his works is likely to be recognised more in the years to come when modern Indian philosophy will come to its own. The fact that the Indian universities are now recognising the importance of research in the field of the works of Indian medieval saints is an indicator of the relevance of the insight of Prof. Ranade.

Be it what is may. The pathway that leads to the attainment of bliss can never be abandoned by Indian people. Nor is there the monopoly of any particular sect, cast, creed or individual over it. Everybody that may develop the perfect sense of values is qualified to undertake his journey along this pathway. This is what Prof. Ranade has shown in his life and works. Although he belonged to a particular sect and completely followed its rules and regulations, he did not preach sectarianism of any sort. Nor did he persuade anybody to embrace his sect. What he stressed was the tradition of the Gurumukha (i. e. the person who is initiated by a Guru) who is more likely to succeed in his spiritual efforts than a Manmukha (self initiated one). Here he can be contrasted with his another contemporary; Jiddu Krishnamurthy who advocates that the institution of the Guru can be dispensed with.

The importance of the Guru, however, can never diminish although the meaning and definition of the Guru may go on changing to suit the needs of the seeker after truth. The light that has been enkindled by Prof. Ranade is thus to be kept burning. So it was in the fitness of thing that the Gurudev Ranade Temple was built at Belgaum by the enthusiastic disciples of Prof. Ranade in 1965. It is the place from which his philosophy is now spreading out everywhere. The quarterly journal, *Pathway to God*, that is being published by the Academy of Comparative Philosophy and Religion located at the said temple is the official organ of the philosophy of Gurudev Ranade. *Review of Darshana* which itself is the successor of Prof. Ranade's journal, *Review of Philosophy and Religion* that appeared from 1930 to 1942, wishes *Pathway*

to God and the Academy all success in their adventures. Indian people indeed can never give up their saints and their sublime teachings, for even a moment's consideration of their teachings strengthens their spiritual life. Ranade is thus growing as the most effective symbol of the preservation of traditional Indian mysticism which needs nothing new to re-establish itself in the whole world save the language of the people to whom it is addressed. The spirit of saints is the only power that makes human life worth living.

Notes and References

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- 2) *Contemporary Indian Philosophy*, 2nd edition, ed; S. Radhakrishnan, London, 1952, p. 562.
- 3) *Immediacy, Reason and Existence*, R. N. Kaul, Allahabad 1965, p. 247.
- 4) *Ibid*, p. 247.
- 5) N. G. Damle, *op. cit*; p. ix.
- 6) *Ranade Ka Darshana*, ed. S. L. Pandey, Allahabad, 1958, Introduction p. I.

“He & She-Purusha & Prakriti”

M. P. Lakhani

Life on earth began millions of years ago, starting from a simple organisation it evolved through large number of organisations till it reached human form. Some of the creatures have disappeared and some remain. Human foetus in the mother's womb goes through several stages of evolution resembling forms which exist in nature and till it reaches the human form in the fifth month of pregnancy,

From mono cellular organisation it has evolved to become multi cellular organisations. Human form contains millions of cells. An example of mono cellular organisation is amoeba. Amoeba consists of single nucleus & protoplasm. It grows to a particular size then becomes narrower at the centre till it snaps into two, each part containing half of the nucleus. Each half becomes an adult so that uni-cellular amoeba has become two units. Every new unit again divides and becomes two. Evolving through ages a multi cellular organisation had positive and negative elements in it and these two principles inter-acting with each other gave birth to progeny. This is symbolised by the picture of God Hari Har.* The picture shows a human form, the right side of which is depicted as male and the left as female. Still later, two sexes were separated and procreation resulted from the meeting of the two sexes. This is symbolised by that Lord Shiva getting angry cut off the head of Prajapati. The Gods and Sages pleaded with Shiva that if Prajapati dies how can the race be produced? Shiva relented and told the Gods to go about and cut the head of the first creature they come across and place it on the body of the Prajapati and Prajapati would become alive. The first creature the Gods came across was a goat and they cut off its head and placed it on the body of the Prajapati and the Prajapati became alive. Goat is a sexy animal and is a symbol of sex. Thus Prajapati with the goat's head means that thereafter the children

* The author seems to suggest Archa Narishwara,

will be born by the union of the two sexes. At this time evolution had reached a stage when the children were to be born by the cooperation of MAN & WOMAN.

Man & Woman were created with difference in their physical form, mind and emotions. They are both complementary to each other. The functions and responsibilities of the male are different from those of the female. They must both co-operate for the continuance of the race. They form two wheels of the same chariot or two wings of the same aeroplane. Both have equal status and usefulness.

What is the position of man & woman in nature ?

Life consists of two forces: positive and negative, spirit and matter, Purusha and Prakriti. All the creation has been created by Prakriti. All forms of life or all that is created by Prakriti. When the positive principle or the Purusha permeates the forms created by Prakriti life comes into being. This is two principles working together. Purusha, the positive principle is the giver, Prakriti, the negative principle is the receiver-she is the receptacle. It is the cooperation of the two that is life.

In the creation man is the positive principle and representative of Purusha or Spirit; woman is the negative principle and the representative of Prakriti.

Evolution had reached a stage when Prakriti decided to separate the two sexes and the propagation of the species was to be carried out by meeting of the two sexes. The sub-human species instinctively seek their partners during breeding seasons and relieve their biological urge. The human race was also to propagate by union of the two sexes. Humans were given mind and thereby got freedom of when, where and how to meet while the sub-human species meet only during their breeding season by instinct. The human-race was given greater freedom of action and made responsible for its Karmas. The love embrace in humans is not only a union of the physical bodies but also union of two minds and two souls. In this ideal meeting the two lose their consciousness of separateness - they

become one like what happens when you pour milk in a pot from bottles in two hands when the two streams mingle and become one stream and the two streams become indistinguishable. This is the ideal condition as the Prakriti wants it to be. Such a couple will provide a human body fit to be incarnated by a highly developed soul. The ecstasy experienced in such a love session compares well with ecstasy experienced by a Yogi in his Samadhi.

Guru Gorak Nath and Gargi Devi were discussing various problems. Gargi asked him a question on sex. Gorak Nath replied that he was a Brahmachari and had no experience of sex and pleaded for a time of six months in which to experience and then to reply. At that time a King was dying, Gorak Nath ensouled the King's body and the king became alive and Gorak Nath lived marital life in the physical body of the king. He was surprised to find what a tremendous ecstasy there was in physical union; he would not leave the body till he was rescued by one of his disciples.

I know a case when a man experienced this complete union with his wife and experienced divine peace and would say to his wife that he wanted to die in this state.

Man gets his spirituality direct from God while woman gets it from man through sex. Thus has God ordained. Milton expresses this truth when he says : "He for God alone, she for God in him". Also Manu, the law-giver, has decreed that woman consider her husband as her lord and master, and worship him as her God. In this lies the salvation of both. The spiritual truth behind this is that Prakriti or Matter can come alive only when Spirit pervades her. Man is not aware of himself until he pervades woman. It is like engine and steam : engine without steam is so much junk; steam without engine to work through is so much waste. The cooperation of the two produces motion, creates life. He has also prescribed rules of conduct for woman in order that she becomes an ideal partner in the production of human race. He has said that in a house where woman is not respected and considered as LAXMI of the house, that house is like a burning ghat.

Man and woman are complementary to each other. This has been made clear by Lord Manu by describing the attributes possessed by Man and woman. The attributes also show the functions that Nature wants them to perform. Says Manu :

She is Language; he is Thought.
She is Prudence; he is Law.
He is Reason; She sense.
She is Duty; he is Right.
He is Author; she is work.
He is Patience; she is Peace.
He is Will; she is Wish.
He is Pity; she is Gift.
He is Song; she is the Note.
She is Fuel; he is Fire.
She is Glory; he is Sun.
She is Motion; he is Wind.
He is Owner; she is the Wealth.
He is Battle; she is Might.
He is Lamp; she is Light.
He is Day; she is Night.
He is Justice; she is Pity.
He is Channel; she is River.
She is Beauty; he is Strength.
She is Body; he is Soul.

The present man has lost this state of things and is behaving like an animal wanting to just relieve his biological pressure. It will be useful to understand why and how has this happened and find remedial measures to achieve a perfect union as wanted by Prakriti.

Due to various reasons, the equality of the sexes has been disturbed. Man has come to dominate, woman has developed strategies and ruses to be able to live. This naturally means that man and woman can not give their best to their children and there by delaying and upsetting evolution which is the purpose of Nature of Prakriti.

Let us examine the reasons of the imbalance and how we can correct it.

Fall and Rise of Woman :

In the present day civilised world, Woman runs after Man. She decks herself, uses make-up, goes semi-dressed, adopts changing fashions and employs other ruses in order to attract him, to get him and to hold him. Why does she have to do that ? Woman is the custodian of new life, she is the preserver of life and culture. Her's is an important and difficult task, and in addition she has to go about hunting for a Male ! This does not sound reasonable. Nature could not be so clumsy. There must be something wrong with the 'civilised' woman.

In the insect world or the realm of the birds or the kingdom of animals, it is the male that is more beautiful, more colourful, songster and stronger. All the beautiful colours of the bird-world belong to the male. The dance belongs to the peacock ; mane is given to the horse and to the lion; crown is the glory of the cock; glow comes from the male glow-worm; and all the beautiful music from the bird-world is provided by the male. The male is so equipped because it is he who has to court and win his lady-love. By his glittering colours, he seeks to attract her; by his dance he endeavours to dazzle her; by his music he tries to excite her; and if there are rivals he fights them, vanquishes them and establishes his prowess before the lady will yield him her favours. The female's colours are generally dull and drab.

Can, then, things be different with human beings ?

At the earlier stages of human evolution, man lived in groups to protect his food and belongings and the groups moved about from place to place. As members of such a group were blood relations any sex relationship within the group was prohibited. Hence, male of one group would go with presents and offerings to a neighbouring group and woo a female of his choice. He would perhaps pass the night there and in the morning get back to his own group and to his work. Children of the union lived with the mother and the mother's group.

Time came when the male wanted his mate and his children to live with him and go wherever he or his group went accord--

ing to the exigencies of time. This was a difficult problem. In those far off uncivilised days, as also now in aboriginals races, it was the woman who did the hardest and the most tiresome work besides bearing children. As such she was a very valuable member of the group and the group did not like to part with her. The wooer, therefore, to compensate the parents for the loss of this valuable worker, would work with his in-laws for a stipulated period, or give them oxen or horses or any other useful object as a compensation or as the purchase-money for the bride-to-be.

With the progress of civilisation, easier conditions of life, division of labour, machine doing the work of human beings, woman's work at home has become less valuable. Milking the cow, preparing food, laundering, tailoring etc, is now being done by others and her value has depreciated in the ratio of her usefulness. Even her value as a fruitful mother is at a disadvantage, because, children only mean so many more mouths to feed, so many more parasites. Woman's purchase-money value declined not only to zero but parents had to give compensation value, in the form of dowry, to the would-be-groom for taking care of her. And even then perhaps one half of the marriageable women of the civilised world do not find mates. The result is that now it is she who has to run after the male and practice all sorts of lures instead of the male running after her as he did in the past.

The fall of woman is due to her less usefulness. She can again rise if she learns to make herself increasingly more useful. Even today a woman who has succeeded in securing a good earning position is sought after.

The last two world wars have shown that woman is in no way inferior to man. In fact, she has proved to be more efficient than man in several ways. All that she needs to do is to make herself more useful. Then, in course of time, she will meet man on equal footing in all respects and then will Man and Woman be the two wheels of the same chariot, that is if man does not become less useful and woman becomes the dominating sex of the type of Lord Lytton's "Coming Race".

Woman's position has degenerated from receiving dowry to giving dowry. Woman must develop sufficient self-respect not to be a commodity for barter. She must know that the man's need for woman is much greater than woman's need for man. Man's desire for woman is much greater and oftener than woman's desire for man. It is always a male that fights for the possession of the female - whether in the human kingdom or the animal kingdom or the bird kingdom. Sparrow is a house-hold bird and everybody notices that he chirping all the day to please, to attract the female and wants to mate a number of times everyday. The male scorpion approaches the female with trepidation. If she is not in a mood, he turns tail and runs away. If she is in a mood, they will lock their four arms, dance for a while before mating. Similar is the case with other living creatures. If the woman can hold out, she can subdue the man and bring him to his senses. Female needs physical protection and security of home. Man has greater physical power and therefore, he can be a protector. Formerly, woman was economically dependant on her husband. Now the woman has potential economic independance and even if she is not a working girl, the male works outside and earns and she keeps home to make him comfortable. It is interdependence. No one can do without the other.

Will the modern woman realise her potential strength and be a desired partner and not go hunting for mate ?

Warning to man

Eve was the cause of downfall of Adam. She got him and herself ejected from the Garden of Eden. Adam suffered and Eve too had to suffer and struggle alongwith him. But does she really suffer? She enjoys it because the material world and the mesh that is life is her fulfillment. Sages of old have always warned man to keep away from woman. But man, the fool that he is, rushes into her parlour and gets entangled in her web like the poor, unsuspecting, trusting, enamoured fly.

How does woman hold her man?

God gave her qualities, attributes, magnetism that attract man. How can iron resist being drawn to magnet? This attraction results in progeny. The child is dearer to her than he who gave her the child. She now spreads her web wider and tighter; she goads him to labour harder to keep and support her and her offspring. He works to acquire food, clothing, house, comfort and luxuries by hook or crook to satisfy her insatiable desires, cravings and whims. He gets so involved in things material that he strays from his origin; loses his spiritual heritage and willingly accepts the bondage that is women. He thinks he does it out of love; poor misguided man! Woman is Shakti, Prakriti, Maya, Matter, the female aspect of the creation and it is her function to create and entangle. Life comes into being only when Spirit, the male principle, pervades matter, the female principle. She fulfills her being only when Spirit enters into her. Lord Krishna used to sit in meditation. Arjuna enquired to know on whom did the Lord meditate and why did He have had to do it when He Himself was God. Krishna replied that His meditation consisted of trying to prevent the encroachment of Maya; that Maya was very strong and would invade Him also if He did not constantly push her aside. The incarnated God belongs to the domain of Maya and is surrounded by her power.

Man is brought into being by woman and he has duties towards her. Also, he is a partner in bringing fresh life into existence and so incurs responsibilities.

Because man does not respect woman as an equal, his partner and co-worker and treats her as an inferior and wants to rule over her, she as to find means to control him and because of the present social conditions, she caters to his vanity and obtains from him what she wants.

If you could only hear what eves say when they meet to discuss their Lords and Masters : " Oh, my husband, I know how to manage him. " " I can always get round my husband and get out of him what I want. " " It is easy to manage husbands ; a sob, a couple of tears and mine come tumbling

sphere of influence, she loses a part of herself. In either case, each one of them is in a state of imbalance. The balanced state requires the two principles to be harmoniously blended. The harmonious state of being can be achieved when there is a perfect balance of subhuman and superhuman forces in each : then man and woman are co-workers and co-partners. "The God HariHar half man, half woman-symbolises this state."

Adjusting one's life to a correct pattern is not only for selfish purpose of one's personal happiness and progress, but such a life provides better bodies and superior hereditary traits for the progeny. Not only that, but with a harmonious life, by our association with the mineral, vegetable and animal life, we help them to move forward on their evolutionary journey. Thus will man become a co-worker with God and regain the Garden of Eden.

Who is the Weaker Sex-Man or Woman ?

Ours is man-oriented world. Man is considered stronger sex and woman the weaker sex. Yet man has been warned against woman through the ages. Sages, social reformers and others have warned man against women. He has been told to beware of woman, don't get entangled with her, don't run after her, she will pull you down into the mire and so on. Literature is full of deprecating woman. "Faithlessness thy name is woman", and so forth. Man has subjugated woman, tyrannised her, illtreated her. Woman has been driven by the illtreatment of the husband and his people to commit suicide. She has been used as vehicle, as an instrument to satisfy his passion. She has been used as an instrument to cater to his physical and emotional needs. She has been murdered, raped and sold as cattle.

She has been treated as mere serf. She has never been warned against man's brutality, his utter selfishness, his insincerity, his machination, his unreliability, his roving eye.

It is by the union of the two that a new life commences. Prakriti or nature wants the creation to go on, the human race

to continue, the human beings must be procreated. For procreation, woman is the instrument of nature. Woman, after receiving from man, conceives, gestates, delivers, feeds and brings up the child. For all these duties, she has to be well equipped. Her body is more complicated, more delicate, more sensitive than man's. Emotionally, she is better equipped. She has implanted in her the mother's love, she can stand pain and physical strain better, she has greater sense of love, beauty, service and self-sacrifice. Mentally also she is well equipped and there is a suspicion that she is better equipped than man. This is clear from the fact that in the examination results, girls are often the toppers and a working woman in various branches has shown that she is equal and even better than man in similar position. In fact, in the qualities of head and heart, woman is better equipped than man. Man is superior to woman only in physical, brutal strength. Nature, in her wisdom, has given man greater physical strength to serve purpose. From the point of conception, till such time as the child is brought up and is well equipped to be launched in life, she needs protection and needs to be provided for. This is the function of man. The man's function, after giving the positive principle to the woman, is to protect her, give her a home and food for her as well as for the offspring. Beyond this, nature has no use for man. In the honey-bee group, ordinary bees are the workers. Then there is the queen bee who procreates. There are drones, the male bees. When the queen bee is ready, she leaves the comb and flies high up. The drones, a number of them, that are in the comb fly up after her. She flies higher and higher. Those drones that cannot go so high, get exhausted and die and fall. One that can reach her, impregnates her and dies immediately after. He is wanted no more. The queen bee returns to her comb and is taken care of by the worker bees. Similarly nature, has no further use for man after he impregnates the woman. The only function for him is to protect her, give her a home and provide for the offsprings something that the worker bees do and not the drones. Thus in the human race, the man is given the work of drones as well as of worker bees. Woman's superiority is recognised by the sages. Various sages and also Gurnani has said, "Gurdev

"Mata, Gurdev Pita. " Mother is the first Guru or the teacher, the father takes the second place.

How has woman lost her place in the social life ?

Our social life is man oriented. The man, by virtue of his greater physical brutal strength, has kept woman in subjection. For variety of reasons, the wars and struggles by neighbouring clans and alien hordes and so many other factors, man has kept woman under subjection. In ancient times, woman was not considered inferior, but during the time that has since passed, man has taken advantage of the circumstance, the conditions operating due to variety of reasons has subjugated her and has kept her as an instrument for satisfaction of his passion and to attend to his physical needs, to keep house for him and so on. She has thus to bear a much greater burden than nature intended her to. He kept woman confined to home so that she can be economically dependent on him and opportunities for mental development were not available. Nature, to achieve her purpose for continuing the human race, has ingrained in woman, instinct of motherhood and has equipped her for this work. Woman, to achieve this purpose, to achieve the motherhood, wants to keep her man to herself, not only for receiving his sperm but also to protect her, provide for her and the family. In the past ages, due to her subjection, she has not been able to take her position equal to man and, therefore, she has developed a nature whereby by several ruses and subterfuges, she keeps her man in hand. Knowing her weak social position, she submits to her man, she knows his weaknesses and knows how to twist him round her little finger. If man can realise this, he will know what a fool he is making of himself. Who, then, is the stronger sex-man or woman? Sages knew this, wise people in the olden days knew this and, therefore, they gave warning to man. It is the weaker party that needs warning and not the stronger one.

Family doctors say that desire of woman for marital functions decreases after she has had two or three children. She doesn't desire the love embrace more than once a month or

once in two months, whereas man's desire does not abate. He wants it oftener, once or twice a week. Woman being in the inferior position as she is today, submits but resents and this is not unknown to her man but he indulges. Thus, man's need for woman is much greater than woman's need for man. Woman, in the West, has resented her inferior position, has fought for it and has fought against it and she has gone far ahead to become equal to man. The Eastern woman will not lag behind. It is apparent that in course of time woman will find her right position in society and will know that she is the stronger sex.



The Transmigration of Soul in Hinduism

Dr. Reeta Bagchi

The concept of the transmigration of the soul pre-supposes a belief in cycles of births and deaths in Hinduism. As Bhagvadgita declares :

‘ Certain is death for the born, and certain is rebirth for the dead. ’ ¹

Hinduism holds that the human soul is absolute and permanent. It is an entity which can live even when the gross material body is dead.

The word ‘rebirth’ or ‘reincarnation’ of soul in another body is also used in Hinduism. But the ‘transmigration’ has the broader meaning. The term ‘rebirth’ is used for the birth in the body of the same species like human. Whereas ‘transmigration’ allows birth in all forms viz, plant, animal, human, demonic and divine.

The Indian materialistic thinkers like Charvakas do not believe in the transmigration of the soul because they do not admit the existence of the soul. Like Charvakas, other materialistic thinkers both in India and elsewhere deduce the soul or the self-conscious entity from the combination of matter. Like the materialistic, the scientists and the agnostics too deny the transmigration of the soul.

Among the followers of the great religions of the world, the majority of Christians, Jews, Mohammadans and Parsees deny the truth of the transmigration but accept the one birth theory. They believe that God creates the soul out of nothing which continue to live for ever. According to these religions: “ This is our first birth and last birth that we receive. We did not exist before. We are suddenly created by God and after death each of us will continue to live either in heaven or hell to enjoy or to suffer throughout eternity. ” ²

In Buddhism we do not find reincarnating soul but the reincarnating entity. That which reincarnates is not an immortal soul but a bundle of attributes called character.

Buddhism believes that the Skandhas of a dying being enter the womb to create a new being. There is difference between Buddhist and Hindu thought. Buddhists disbelieve in the eternity of the soul but accept the phenomena of rebirth. But like Hinduism is based on the doctrine of causes and effects. It believes that the rebirth which is a new birth totally depending upon the previous causes and conditions. One inherits the effects of his own past deeds, not of his parents. Whereas in Hinduism the parents involvement is accepted. About rebirth Nagsena says : ' Rebirth takes place without anything transmigrating. ' ³ Every moment an element is dying and new ones are coming into existence. It is in the same way as learning passes over from a teacher to a student without passing over one to another. The Buddhists use an analogy:

' Life is a flame and transmigration, new becoming is the transmitting of the flame from the combustible aggregate to another. If we light one candle from another, the communicated flame is one and the same, in the sense of an observed continuity but the candle is not the same. ' ⁴

If we go to the origin of this idea we find that the idea of transmigration was a full theory in India when the Platonic and Egyptian idea of transmigration was not even known to the people.

The vedic seers had no special idea about life after death though some vague conceptions of future life cannot be avoided. Vedic people were convinced that death was not the end of life. The dead was supposed to get to this paradise by passing over water and a bridge. ⁵

In the upnishads we find an advance idea on the vedic concept of future life. The earliest form of this idea occurs in *Satpatha Brāhmaṇa* where the creator of Brāhmanas began to be troubled by the idea of repeated deaths. ⁶ Since then this

thought has been regarded in India that needs no proof. It is said, "Those who have right knowledge and perform their duties are born again after death for immortality, while those who do not have such knowledge and neglect their duties are born again after death and again, becoming the prey of death." ⁷

The Brāhmanas assume in births and deaths in the next world. The idea gets development in Upanishads where the idea is transformed into the doctrine of this world. It is said that the soul, after it has journeyed to heaven in radiant form, returns thence immediately through the three regions to a new existence.⁸ The earliest passages incorporating the belief of rebirth are found in Chāndogya⁹ and Brahdaranyaka.¹⁰

Among all the Upanisads, the Katha Upanisad discusses the problem in detail. This Upanisad begins with a question that, 'when man is dead some say that he exists, others that he does not.' This problem is replied through a story containing a dialogue between Nachiketa and Yama, the king of death. It is stated that one is born and dies again and again until emancipation. Katha Upanisad describes the fact in the following way :

'Just as a grass withers, dries up and grows green again, so does man wither dry up and die and appear again in a new body'.¹¹

This idea is consciously or unconsciously accepted by Maulana Rumi when he says, 'I have been through 770 bodies and have grown and regrown again and again like grass.' The same view is also emphatically endorsed in Bhagavadgita :

"As a person casts off worn out clothes and puts on others that are new, so the embodied self casts off worn out bodies and enters into others that are new".¹²

In Hinduism the emphasis is laid on the universal law of cause and effect or action and reaction technically known as the law of cause and consequence. The theory implies that every cause must be followed by an effect of a similar nature and that every action must produce similar reaction and conversely every

reaction of the effect is the result of an action or cause of a similar character. Thus, there is always a balance and harmony between cause and effect, between action and reaction. This is also called the law of compensation, law of retribution, law of causation etc. but these refer to the idea that every cause must produce a result.

In Hinduism this theory is applied to explain the destiny of human soul on which the transmigration is based. Unlike Platonic and Egyptian theory, Hinduism believes that the future birth is not based on freedom of choice but is based on the deeds of present Karmas or actions. In Platonic and Egyptian idea the soul after leaving the body enters into another body which is waiting to receive the migrating soul, whereas in Hinduism the soul manufactures the material body according to his desires. In that way soul is the subject to evolution. It never experiences death according to *Bhagavadgītā*. At the time of death the soul just leaves the gross body and enters into another body. Before leaving the body, the soul remains like a slumber, withdraws all attachment from the gross body and during that period the astral body passes out like a mist to enter into the womb with all its memories, Sanskāras and desires. In the course of time when the favourable condition comes it manufactures into a form. Parents are the principle channels through which these germs of life find proper condition to manufacture a human being. ¹³

So, Death is not the extinction or annihilation but a connecting link between soul and body, death and life. ¹⁴ When the body becomes unfit for soul's expression, the soul leaves the body. The body is just a garment of soul which can be changed when it is worn out. The gross body is the outer garment and the subtle body is the inner garment.

Birth in the *Sansara* (world) is the result of imperfections or *Māyā* (delusion). One can get rid of individuality when one realizes his true nature.

Hinduism believes in transmigration until the ultimate state is reached. Birth following upon imperfections is bound to death.

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Namakam and Camakam of Yajurveda

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‘ Namaste rudra manyaya unto ta ishave namah ’.

There are several portions in Veda which are stripped out and put into use for prayer and worship in our Tradition. More over, some such have grown indispensably great and popular among them. The above one, is a set. This set is a prayer for Rudra and appeal for fulfillment of desires.

Constant recurrence of the term ‘ namah ’ (salutation) made it called ‘ namaka ’ (YV 16. 1-63). Likewise, the presence of the letters ‘ ca ’ and ‘ ma ’ closely and repeatedly earned it the name ‘ camaka ’ (YV 18. 1-18). These are all Yajus (sacrificial formulas) employed in the Agnicayana sacrifice, where a falcon shaped fire alter is built with bricks (ishtakas)

Namaka is originally employed in the ‘ satarudriya homa, ’ a rite in Agnicayana. Agni is the seer. Also Prajapati or Devas are seer of this portion. Namakam is known popularly as ‘ Rudram ’ in Indian tradition. It is an admixture of the forms viz. prose and metrical. There are totally sixty six Kandikas in ‘ Rudram ’. The first sixteen are metrical while the rest upto forty six passages are in prose while the remaining ones are in metre.

The camakam contains eighteen prose passages. In YV they are called ‘ Vasordhāra ’ mantras. Herein the desires are together expressed conjoining them with words ‘ ca ’ and ‘ ma ’ [also & mine]. The passages mean that the gifts and wants be obtained [prosperous] owing to that sacrificial performance. We notice a good deal of Rhyme and Rhythm in these expressions along with Atharvanic element too.

It is not exactly known how and when from, these formulas came into vogue as mantras for ‘ snāna ’ of gods,

Rudra, in particular. However, tradition is mighty and that is practised since long. God is first guest of the day to every house [devāḥ Prathamō atithih] and therefore, formalities, to be observed for a guest, begin with the Gods.

‘ Rudram ’ praises with several epithets, this great God Rudra. Rudra is taken as the personification of everything good, bad and different. He is the overlord and controller of one and all as per veda. He is the very ‘ virāt svarūpa ’, the universal form itself.

‘ Camakam, ’ on the other hand, enlists desires which require to be glorious by virtue of the sacrifice under performance. Some of the mantras of rudram are found, in the Rgveda also. However, these have their viniyoga of recitation only. ‘ Rudram ’ deals with the Mahat and functions of Rudra as a deity. Repeatedly salutations are offered to the deity in order to win his grace. Such of repetition has poetical and magical influence.

The Rsi here, refuses to the ‘ Manyu ’ [Wrath] of the deity : Next his arrows, his bow and the hands which hold it. A prayer is made that these be auspicious and beneficial to him. Lord Rudra is requested not to trouble men in the world [mā himsiḥ puruṣham jagat]. The worshiper swears herein, that he would only speak nice utterances of praise ‘ [acchavadamasi] ’ so that the entire world would be free from disease [ayakshma]. As a result happiness prevails all over.

This deity is acknowledged to be ‘ Ever First Divine Physician ’ [prathamō daivyo bhishak]. He is the queller of evil doers, thieves and non givers [arāti]. Those who practise black magic [Yātu] and possess crooked behaviour affecting good are killed by him. Although in the hymn we see the deity being described anthropomorphically. And so there are references to deity's complexion, hair, hands arms etc. and handsome appearance enticed with ghastliness also. This sacrifice appeases the ‘ heda ’ [wrath hatred] of the deity essentially that he might be ‘ gopa ’ [the protector] of the people. Rudra

is known for his bow [pināka] and hence he is 'pinākahasta', dressed in 'skin garment' [kṛthivāsāh] a peculiar trait indeed. Repeated prayers are made to the deity that he should do good for devotees and put out evil and thus extend protection and longevity [ma āyuh pramoshiḥ].

Rudra is an authority over people and beings. He is authorised enough to deal with them suitably. He is also a personality of contrasts. He is the lord of good people and also of thieves. There are as many as 159 names to Rudra. Krishna yajurveda, however, mentions 156, epithets of Rudra. The epithets 'Kapardin' [having tuft of hair] and 'Lupta Kesin' [clean shaven head], Nilakanṭha and sitikantha [white necked] etc., are significant. Yet in another phase of Rudram, we see a mention of many Rudra moving about in the entire universe and whose total number is indefinite. Therefore, it may be said : Rudramayam jagat.

In Yajurveda, Rudra figures to be supreme deity. Indra is great in RV. That is the contribution of YV to vedic mythology.

'Camakam' indicates a mention of several desires which have a purpose and classification. This is, in a sense that these to be accomplished due to effect of sacrifice. The term 'Vāja' means gift [desire]. It might belong to physical, mental and spiritual domains of human activity. These have a mention for gratification in camakam. Mahidhara, the YV commentator, points out the list covered six hundred and six desires. If, one is given a time and asked to mention all his desires, he would hardly be exhausting his list. However, here is a ready reckoner which provides many of them in a span of twenty minutes. The relevance of viniyoga of these into 'abhiṣeka' complex of 'devatarcana' seems to be significant. Rudra is fond of [Abhiṣeka priyo sivaḥ]

It is said the very recitation, as such of these yajus produce a happy atmosphere. It is full of resonance and adding to therapy and hence relief of various tensions to that one is exposed. Ultimately, it has a magical output; and the second.

kind of which is unimaginable in the stretch of entire literature. That is why, a 'Rsi Vākhyam' is supreme. Besides religious interest, *namaka* and *camaka* provide adequate scope for knowing social conditions of that day. This portion is also a contribution to the history of prayer, worship and human wants and desires and also measures designed to attain fulfilment of them. etc.

Indian tradition is convinced of their alround value and importance and therefore probably the same is fortified with omissions and commissions and thus made it greatly popular. Belief is strong and significant. Mere recitation fetches a great relief and merit. Then what to speak of its regular religious observance.

*tān yajñasya māyayā
sarvān avayajāmahe"*

(Lecture delivered in the Indian Institute of World Culture,
Bangalore 1986.)

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William Wordsworth : The Worshipper of Nature*

Kumari N. Pratima

Wordsworth was born in the year 1770 at Cockermouth Castle in Gumerland. Two rivers Derwent and Cocker met at Cockermouth. As a small boy Wordsworth developed much attachment to these rivers and the peaceful atmosphere around his birth place. River Derwent pleased him with 'ceaseless music' says his biographer Mary Moorman. Wordsworth played in the fields and garden of his father. His mother Ann Wordsworth took care of her children with utmost love. Mary Moorman has traced Wordsworth's approach towards nature in the ennobling influence of his mother. Wordsworth learnt to revere the nature as much as he revered his mother.

Wordsworth's father encouraged him to study Shakespeare, Milton and Spenser. Even as a boy William Wordsworth was in the habit of reading the books available in his father's library. He liked most the books on travel, romance and adventure. Wordsworth read with avid interest the novels of Fielding and the all-time classic the Arabian Nights. He showed great interest in the folk-tales also. The fairy-tales sharpened his instinct for romance.

Wordsworth spent his childhood in natural surroundings which were most enchanting. The Hawkshead Grammar School where he received his earlier education was located amidst scenic nature says Thomas Dequincey. Hawkshead School was surrounded by picturesque places like Borrowdale, Mardale and Langdalehead which were most isolated, but full of impressive attractions of nature. Around Hawkshead were also many smaller and larger valleys and a number of places like Grasmere, Easedale, Enterwater, Loughrigggarne, Skelwith, full of wonderful flora. Wordsworth visited all these places during

* (Radio-Taik, All India Radio, Visakhapatnam, 18-10-1986)

the period when he was a student at Hawkshead Grammar School. He stated during winter on the lake Esthwaitwater, The exuberant nature in the valleys and lakes of the English countryside produced a deep impression on the mind of young Wordsworth and he developed a worshipful attitude towards nature.

While studying in the Hawkshead Grammar School along with his brother, Wordsworth often skated in moonlight, and explored the countryside during the summer holidays. As a school boy he was very active and he felt a great pull towards nature.

The Hawkshead School curriculum laid stress on the study of Latin classics. Wordsworth received a sound education in classics, and he had developed a taste for Latin before he joined St. John's College, Cambridge. At Cambridge his knowledge of classics proved advantageous to him, though Thomas De Quincy has not given much importance to the teaching of classics at Hawkshead.

While an undergraduate at the Cambridge University, he developed faith in Republicanism. He admired the revolutionary ideals and movements and found in them the panacea for the manifold human troubles and disadvantages. The grandeur of his poetry can be seen in *The Prelude* which is truly autobiographical. He says,

born in a poor district, and which yet
Retaineth more of ancient homeliness,
Than any other nook of English ground,
It was my fortune scarcely to have seen,
Through the whole tenor of my schoolday time,
The face of one, who whether boy or man,
Was vested with attention or respect
Through claims of wealth or blood;

Wordsworth was drawn towards the French Revolution due to two main reasons, one being the 'egalitarian society of the Lakes' and the other the 'republican society of Cambridge'. But when he saw that France came under despotism after the revolution the liberty-loving Wordsworth was shocked.

Wordsworth's studies at the Cambridge University did not help him intellectually because of the inert curriculum and the stale views of the university authorities says Ernst De Selincourt. He learnt more from the open world than the university, and he found in nature a great teacher. His devotion to human freedom and revolution grew stronger during the tenure of his student-ship at Cambridge. His views on the university education of his time can be seen in the following verses from *The Prelude*-

Of college labours, of the Lecturer's room
 All studded round, as thick as chairs could stand,
 With loyal students faithful to their book,
 Half-and half-idlers, hardy recusants,
 And honest duncess- of important days,
 Examinations, when the man was weighed
 As in a balance of excessive hopes.
 Tremblings withal and commendable fears.
 Small jealousies, and triumphs good or bad,
 Let others that know more speak as they know.

The influence of classical poets like Virgil, Ovid and Horace is considerable on William Wordsworth. Coleridge, Byron, Shelley, Keats, Tennyson and Robert Browning. Horace especially has always been the favourite with the English poets. Wordsworth had admiration for Horace and he read the Latin poets in the original. He did not follow the style of the classical poets, though he had a good command over the classical literature. He admired the poetry of Virgil and found his style simple and effective. But in the opinion of Selincourt Virgil has used 'ornate language'.

Wordsworth was averse to the following or the traditional forms of poetic expression, and no classical poetic style was entirely agreeable to him. His poetic style is suitable for the expression of his mystic experiences and approach towards nature. Wordsworth did not give much importance to the language used by the upper classes and courtiers and his theory of poetic diction is based on the recognition that the language spoken by the 'middle and lower classes of society' should find a place in literature. This view of Wordsworth has been interpreted as contradicting the general

opinion prevalent in the literary circles of England. Whatever may be the tenor of Wordsworth's theory neither in the *Lyrical Ballads* nor in his other poems one can find evidence of its implementation. Wordsworth's earnest desire to throw open the portals of English poetry to the masses has been expressed by him in *The Prelude*, Book XII.

Wordsworth felt himself to be an integral part and participant in the events of nature. In his fourteenth year he felt participant in the events of nature. In his fourteenth year he felt the surge of creative energy within him which strengthened his feeling of oneness with nature. He believed that the entire humanity is linked with nature. Wordsworth had three astounding experiences during the months of August and September 1793. These experiences are significant, for they comprise the foundation of his poetic creativity. The first experience of Wordsworth produced a great transformation in him. The place was Salisbury Plain and the month August 1793. In the rare vision he saw vividly the customs and sacrifices of the ancient people. Wordsworth felt strangely elevated and there he realised his poetic mission. The second experience of Wordsworth was also in the same month when he felt the harmony of nature in a most ideal form which was unlike the simple happiness experienced by him in his childhood amidst nature. Again in the same month he had another mystic experience after leaving Tintern Abbey in the company of Robert Jones towards north to see sunrise from the highest peak of Snowdon. *The Prelude*, Book XII contains the fascinating description of the glorious nature encountered by them. The same night Wordsworth had the revelation of knowledge available only to the 'higher minds'. He had reminisced on his experiences in *The Prelude*, Book XII.

I remember well
That in life's everyday appearances
I seemed about this period to have sight
Of a new world, a world, too, that was fit
To be transmitted and made visible
To other eyes, as having for its base

That whence our dignity originates,
 That which both gives it being and maintains
 A balance, an ennobling interchange
 Of action from within and from without,
 The excellence, pure spirit, and best power
 Both of the object seen, eye that sees.

Wordsworth reached the heights of poetic imagination after his experiences at the Salisbury Plain and Snowdon. The mystic experiences endowed his poetry with a spiritual depth. He gained penetrating insight into the truth hidden in nature and found the presence of the Divine in it. His faith in the soothing power of nature is expressed in his poetry. Man can receive a new vitality from nature maintains Wordsworth. Though nature offers solace and comfort, instead of living in harmony with it man is bent on destroying his benefactor says Wordsworth. Every event in nature conveyed a profound message to him. The poetry of Wordsworth is full of the verbal images of the Real in nature. He believed that every object in nature conveys the essence of the spiritual reality. Nature has great restorative power and it rebuilds all that which is destroyed by man. He says,

While man delights in shattering and undoing
 His noblest works or leaves them to decay
 Nature puts forth her gentle powers to stay
 And adorn where there is no renewing
 Her ivy props this venerable.

In his poem 'Tintern Abbey' Wordsworth conveys his worshipful attitude towards nature. 'Tintern Abbey' mirrors his deep insight into the inviolable bond between man and nature and cannot be taken as a mere product of his imagination. Wordsworth relied on nature like an infant on its mother.

Knowing that Nature did betray
 The heart that loved her; 'tis her privilege,
 Through all the years of this our life, to lead
 From joy to joy : for she can so inform
 The mind that is within us, so impress
 With quietness and beauty, and so feed
 With laughts thoughts,

The study of Wordsworth's poetry shows that he used it as an effective medium to bring forth revolutionary changes in society. In the sonnet 'A Plea For Authors' published in May 1838 Wordsworth has stressed on the constructive role which poets and authors should play in every society.

Byron's work *English Bards and Scotch Reviewers* contain his criticism on Wordsworth, Southey, Coleridge and Scott. Byron thinks that Wordsworth is 'moon-struck'. Byron did not agree with Wordsworth's view that the language of prose and verse are not different in structure and form. It is clear that Byron had no appreciation of the poetry which is oriented towards pantheism and mysticism, Byron's criticism is limited in scope and it is not based on the recognition of the essential characteristics of Wordsworth's poetry. Byron has taken too literally the remarks of Wordsworth that there is not much difference in the language of prose and verse, The prose of Wordsworth is clear and precise and his verse libre is in the tradition of the best poetry in English language.

Understanding God

J. C. Haran

We have all heard of God as Omnipresent, Omnipotent and Omniscient. We have also known God as the deity in our places of worship. Further God is considered as an entity to which we could pray for favours in exchange of something we offer. But all these answers do not satisfy an inquisitive mind and a more concrete idea becomes necessary

Obviously words can only be pointers when we talk of God. One way of understanding God is to understand it as the source of all creation.

When we look at the created world, it is materialistic. Now, if we analyse all these materials we see that they are made up of around hundred elements and these elements are made up of three fundamental particles proton, neutron and electron. It is interesting to note at this point that in forming elements the neutron, proton and electron do not change their fundamental nature. The elements when forming compounds also, do not change their structure. Hence, even when they manifest differently their fundamental nature remains the same. Now the question is: what are these fundamental particles made of. From Einstein's theory we know that matter is made up of energy. Energy, in the most commonly known form, is the electromagnetic wave radiations. This radiation is perceived by the eye as light and by the ear as sound. Hence, we understand energy as a grosser level of vibration perceived differently by different senses. From here we make an extrapolation and say that as the vibration becomes finer and finer they become intelligent and then it is known as human consciousness. A still finer vibration would constitute the cosmic consciousness and the finest vibration which exists is called the AUM (ॐ) vibration. And beyond that is the state of no vibration which can be called the Unmanifest and that forms the basis for the monistic idea of God.

If we get this concept clear, then those apparently contradictory statements of the Vedas will prove themselves to be not so. Just like the elements do not change their nature even when they join together to form compounds, the Unmanifest retains the unmanifest nature even on manifesting.

As I said, these are all only pointers to get an idea as to what God is. And now comes the problem of how to know God. For this, first we should understand the limitations we have for acquiring knowledge.

From the way we perceive the electromagnetic waves itself it is clear that the senses cannot give us a true picture. Not only the senses but our size also contributes to the nature of knowledge. If our size reduces to that of a molecule our perception of the world would be different. And to the other extent if our size is as large as a planet then also we would not be perceiving the world as we see now. The idea of permanency which we have also will not be valid in these two cases.

Let us see if the methods of science can take us to the knowledge of God. To explain the method of science I will modify the 'Blindmen and the Elephant-' story and point out the implications.

There lived three blindmen named Ramu, Gopi and Vasu. One day an elephant was brought to their village. Ramu first went to 'see' the elephant. He touched the leg of the elephant and found it to be like a pillar: Ramu came back and told Gopi and Vasu, "I saw the elephant and it is like a pillar." Next Gopi went to 'see' the elephant. By mistake he touched the tail and thought, "This cannot be the elephant. Ramu told me that elephant is like a pillar. So he searched again and when he touched the leg he knew that is elephant. He more carefully touched the elephant, then came back and told Vasu, "Elephant is a pillar with some hair on it." Then went Vasu to 'see' the elephant. He by mistake touched the tusk and said, "This is like an iron rod; it cannot be the elephant." So he searched again and finally found out that elephant is like

a pillar with some hair on it and also some smooth hard portion at the bottom.

Let us understand the implications of this story. First is the limitation they have of their equipment to acquire knowledge. If they had the vision they could have seen the elephant and the touch and learn technique would not have been necessary. With the limitation they could only know the part and not the whole. Having acquired some knowledge, when Gopi found something not confirming to that, he discarded it and came to the part confirming to the previous knowledge and advanced it. So did Vasu. This exactly is the technique of science too. Hence to gain the knowledge of God which is infinite, science would also take infinite time. And that we do not have. So we have to find a way of gaining 'vision' to see the whole.

The whole we have understood as the Unmanifest. So the only way to know God fully is to become unmanifest ourselves. Let me explain this with an analogy. If you want to measure the length of a rod to an accuracy of one centimeter you should have a scale graduated to an accuracy of one millimeter. If you have to understand something fully you have to have a training superior to it. If you would know the greatness of Mahatma Gandhi fully you should be greater than Gandhiji. Otherwise you will only understand things to your own level. But God being the absolute you cannot become greater than the absolute, but in the limiting case can become the absolute and know it.

How do we do it? On analysis of our own nature we find that consciousness of ours is the aspect closest to the unmanifest aspect of God. And our consciousness is a grosser level of vibration and the job we have is to reduce it to the cosmic consciousness level. The technique used for this is generally called meditation. As we attain cosmic consciousness we would be able to gain knowledge of a superior nature by being in tune with the source of knowledge. And this knowledge cannot be conveyed to the people of human consciousness. And that, of course, is the reason for all religious scriptures being so grossly

misinterpreted. Further practice of meditation with the help of the knowledge gained at the cosmic consciousness level would take us to the AUM level of vibration and then maintaining it would, in course of time, make us merge with the absolute.

It is simply said. It sounds so easy. But going would be found difficult. Some attained masters have said, "Happiness is the natural state of mind." But we all say it is not. We are all worried, unhappy and so on. To help with an analogy, we say the sea is always turbulent. It is turbulent because of the winds. If the winds are not there then the sea would also be as calm as water in a cup. So is our mind. Its true nature is to remain calm which is a State of Happiness. But it is disturbed by the thoughts of desires. Desires come out of the thought of limited I and meditation techniques will have to be learned from a Guru. The need of a Guru is all the more important because in the process of meditation if you ask the question 'Am I progressing' that itself will cause disturbance. Hence we say, "Guru look after us. We surrender to you." This is a tremendous help in calming the mind especially when we have an idea of the true nature of a Guru. We will not have to agitate our minds over ordinary things anymore when we know Guru takes care of us. And that I would say is the major advantage of having a Guru.

At this stage we may say, "But why know God at all?" Leave alone those aspects of bliss and so on; we cannot even lead a proper life if we do not have a desire to know God and meditate! I would say, a true existence is possible only if we know God.

Let us first analyse and see how we live. We live in a continuous transition from past to the future. The nature of this transition should be understood very carefully. Our existence is only in this transitory state. Past is in our memory and the future is unknown. And we live by continuously reacting to the unknown future which unfolds itself every moment of transition. And how do we react? Every action of ours is preceded by a thought; a decision. So we

have to carefully analyse and see how thoughts are generated and decisions arrived at. The unknown situations from future which manifest are perceived by our senses and this information is processed by the mind on the basis of past experience and instantaneous thoughts which are generated. A decision is taken and action follows. This action may cause part of the next set of unknown situations. Now let us see how much control we had on our action. The decision depends on unknown situations, past experience and instantaneous thoughts. We can easily see that we cannot anticipate the unknown situation or the instantaneous thoughts, and the past cannot be changed. And when we base the decision on these three factors we know that we have no control on our actions and we have to admit that what governs our life is destiny.

Are we so helpless? I would request you to analyse carefully and see before you read further. The interesting thing is that the Great Indian masters have chosen to answer in the negative.

First, the past cannot be changed is all right. But we have the option to ignore the past. We, mostly, behave like the cat of the fables. The cat which drank the boiling milk once decided for life that the milk is always boiling hot and never touched milk again. Similarly, our attachment to the past also is so strong that we develop inhibitions and we become incapable of using our free will. But if we keep the past experience at a knowledge level then we can easily use our free will. Like, next time the cat sees the milk it could have checked carefully to see if the milk is warm or boiling hot. And this aspect of living is what is stressed as detachment. Once this is achieved our mind becomes calm and more instantaneous thoughts are generated. We have a wider range of information to think upon and our decisions would be more rational and so would be the subsequent action. This gives us the required control on destiny. The detachment can be developed only by meditation. So we can clearly see that a meaningful life and search for God are synonymous.

Intuitive Apprehension in the Philosophy of Dr. Radhakrishnan

P. K. Khare

Radhakrishnan's epistemological study is an exploration into the possible sources of knowledge. This problem is very important for him due to some reasons, firstly the problem is traditionally important, secondly because every system of metaphysics is based on an epistemology, and, thirdly, because Radhakrishnan's metaphysical conviction demands a faith in a particular source of knowledge by which the strength of other possible sources of knowledge can be determined. According to Radhakrishnan east generally emphasised the ultimacy of creative intuition and the west emphasises on critical intelligence. He has re-examined the merits of the two faculty and established another one.

According to him, there are three ways of knowing the Reality " Sense-experience, distructive reasoning and Intuitive apprehension. " ¹ Sense experience gives us the knowledge of the sensible qualities of the external world. Radhakrishnan's sense-experience is like that the Psychology describes as sense-perceiving. This is the knowledge which provides the materials for every kind of study and thought. Logical reasoning gives us the knowledge of both the internal and external but is an indirect way through concepts and symbols. Therefore it is almost same conceptual knowledge. This knowledge is obtained by a process of analysis. The material supplied by the senses are analysed by the intellect and a new synthetic knowledge is perceived. This is indirect and symbolic knowledge. It is indirect, in the sense that the object is not directly related but it deals which is given by sensibility from the senses. It receives only signs and symbols and therefore it is symbolic.

1. Dr. Radhakrishnan, *An Idealistic view of life*, P. 134.

According to Radhakrishnan Name of these give us an immediate knowledge of the reality, therefore Radhakrishnan comes to develop the concept of a third source of knowledge, that is Intuitive apprehension.

Intuition is absolutely immediate, for in such knowledge the knower and the known are one, *to know reality is here to be REALITY*. It is not knowledge by signs or symbols. It is direct realisation of its object. In the intuitive apprehension the knower establishes the identity with the known: It is the knowledge, knowing by becoming. Here the distinction between the knower and the known is totally vanished and the duality is also completely destroyed.

Intuition has the directness and unity of instinctive knowledge and consciousness of the intellect. It is direct and immediate knowledge. It is self-evident because it does not need the support for its expression. This knowledge is natural to man. Everyone of us receives some intuitive knowledge, but we may not be aware of it. According to Radhakrishnan spiritual apprehension or the kind of awareness of real values which are neither objects in space and time has universals of thought is called intuition. There is the controlling power of reality in intuitive apprehension. The objects of intuition are recognised and not created by us. They are not produced by the act of apprehension itself. St. Thomas observes "The article of faith can not be proved demonstratively. The ultimate truth which is the criterion by which we measure all other relative truths is only to be experienced, not to be demonstrated".¹ Descartes, though being a rationalist and the admirer of the Geometrical method, uses the intuitive principle he quoted "Logito Eago Sum." He finds the clear and distinct knowledge of himself. It alone is beyond all doubt, and is self-evident.

It is unfortunate that insistence on intuition is often confused with anti-intellectualism. Intuition which ignores in-

1. Summa Theol., q. 46.4.2

Intellect is useless. Intuition is beyond reason, though not against reason.

We may admit here the thought of Dr. R. D. Ranade, where he called intuition, as the mystical faculty of knowledge. According to him Indian seers have always said, that there is such a faculty and that is the faculty of Intuition. It is the faculty of mystical realisation. This has been discussed much in his published work on *Indian Mysticism* (1932). According to Dr. Ranade, intuition is the only faculty by which self-realisation can be attained. Radhakrishnan admitted the thought that the Judgements of value are possible only through intuition. The worth of life, belief in the highest good, and the belief in the moral nature of the universe are all realised through intuition. The knowledge of the self also is possible only through intuition.

According to Radhakrishnan, self-awareness is an intuitive awareness. The knowledge of self is possible only through intuition. Giving a key vivid description of the nature of intuition, Radhakrishnan says - " Intuition is only the higher stage of intelligence rid of its separative and discursive tendencies, which it liberates from the prejudices of the understanding. It carries our intellectual conclusions to a deeper synthesis. Instead of being an unnatural and mysterious process, it is a deeper experience, which by supplementing our narrow intellectual visions, amplifies it. Intuition is not an appeal to the subjective whims of the individual, of a dogmatic faculty of Conscience or the uncritical morbid view of the Psychopath. It is most complete experience which we can possibly have. It is the experience which devout souls have in moments of spiritual exaltation or religious devotion. " ¹

Intuition, thus is regarded by Radhakrishnan as the integral whole, into which all the aspects of mind properly cultivated will develop. Every true religion is based on intuition. To discover the intuitive basis of every great religion, he devotes his book, *Eastern religion and Western thought*.

1. Radhakrishnan, *Reign of religion in Contemporary Philosophy*,
P. 439.

Lastly According to Radhakrishnan Intuition is not only perfect knowledge but also perfect living. It is the absolute knowledge of Reality and is also recognised by many eminent western philosophers like Plato, Descartes, Spinoza, Bradley and Bergson. It is also admitted by many great ancient Indian thinkers like Śaṅkara. "It is not fancy or make a believe but a bonafide discovery of reality."¹ The consecration of the Self and the knowledge of reality grow together. The Real can be known by one who has attained the state of realisation of the Real.



The surest criterion of Mysticism is the validity of the experience as enjoyed by the mystic himself. Before that, there is no appeal; for it, there is no criterion. If he appears to be true to himself, if his whole life is an embodiment of absolute right and truth, if he does not deviate an inch from the path of goodness and virtue, if his whole life is dedicated to the contemplation of God and the service of Humanity, if he regards his own Mystical advancement as a step towards the realisation of either of these ends, then we do not think that a Mystic's search after God and its validity, need be much called into question. It is this personal aspect of a mystic's spiritual realisation which stamps it with a halo and worth. The universality, the intellectualism, the emotionalism, and the moral fervour..... are but subservient to this greatest criterion, namely, a first-hand, intimate, intuitive apprehension of God..... Here in the sensuous state, he sees but dimly; yonder, in ecstatic contemplation, the vision is clear.

- Gurudev.

1. An Idealistic view of life, P. 43

Philosophy and Human Behaviour

Dr. R. C. Badwe

Philosophy is one of the most neglected subjects in colleges and universities at least in India, since the latter half of this century. There is wide-spread belief among the students (and also others) that philosophy does not help in solving the bread and butter problem of students after they complete their education. It seems at the first sight that there is an element of truth in this contention. But before arriving at such conclusion will it not be more advisable to pause for a while and ponder over the question by going a bit deeper into it and determine the place of philosophy and the role it plays in human life and behaviour? This small article is an humble attempt in that direction. None can dispute the significance of the bread and butter problem. But does it cover the whole of human life and excellence in it? Certainly not. There is something which people long for and also survive for consciously or otherwise. This 'higher' has many aspects and persons take up one or two of these aspects and try to work for them according to their abilities. This will show the need of further thought in the concerned field. Let us proceed further in the matter.

Man's behaviour at any time is determined by several factors, both internal (i. e. psychological) and external non-psychological, each of which is of various kinds. One comes across several instances of this, what happens is that the external factors are normally noticed by us but the internal ones are not so perceptible unless one knows the person concerned closely and that also not always. These internal factors vary from person to person and that is why the behaviour of different persons under identical or similar situation may not be identical or similar. The internal factors include the nature of the concerned person, his attitude of looking at things, his will power, his emotions, his sentiments, his philosophy etc. This means that a person's philosophical views, however crude or

polished they may be, determine to a certain extent, the way he would behave in given circumstances. He may or may not be even aware that he has any philosophy at all. This is mainly because a common man rarely finds any time to give to such serious thoughts. But whatever philosophy he develops in the course of his experience, it always remains in the sub-conscious or unconscious state of his mind and comes up to the state of consciousness to advise him or guide him when occasion requires, may revive probably without his being aware of it. The person may or may not follow that advice, but it is always there to guide him. Mahatma Gandhi's is a recent well-known example of such a guidance. In critical movements of his life he used to talk about his internal voice and tell the people about that voice and take action on the authority of it. This internal voice is nothing else than the guidance of his philosophy.

The primary aim of Lokamanya Tilak, Mahatma Gandhi and some others in writing commentaries on the Gita in modern times was to show that the Geeta teaches the philosophy of Karma-yoga and not Sanyasa-yoga as propounded by the Adi Shankaracharya and thereby to activate the people in this very life by transforming their philosophy of life and thereby to generate in them the spirit of activity which was suppressed or perhaps killed as it were, by the philosophy of Sanyasayoga. Of the two great thinkers viz. Shankaracharya and Tilak, whose interpretation is more faithful to the teachings of the Geeta is a different question to be tackled by scholars in the field. We do not claim to have that scholarship. The point that we are trying to make out here is that original thinkers like Shankaracharya and Tilak do believe that philosophy of a person is definitely one of the determinants of his behaviour and that is why they wrote commentaries on the philosophy of Geeta that is in favour of Karma and not Sanyasa (Tilak) or vice-versa (Shankaracharya). Hence it is duty of thinkers in philosophy to place before the public from time to time appropriate philosophy to guide their behaviour particularly in critical days. If this is not done, people will be misguided or misled by their crude ideas of philosophy which may ultimately lead to their spiritual

or perhaps material downfall. The same result will naturally follow in respect of their society also.

The above discussion will make it clear that philosophy is not an idle subject to be thought over only when one has nothing else to do. It has a definite impact on a person's behaviour. Its neglect in the industrial age is therefore very much to be regretted to say the least. Further, we can say that every person has his own philosophy, formulated by himself, consciously or otherwise, in the light of his experiences in life and the philosophical theories prevalent in his society. This philosophy works as a guide, to his behaviour, particularly in serious or complex situations. He may or may not be able to follow that advice but that advice is always there, however feeble or weak it may be. Philosophy is also an important agency in bringing about his socialisation on proper lines. This will also indicate the importance of inculcating a sound and healthy philosophy in the minds of rising generations everywhere. The U. N. therefore will be well advised to take up this question in hand from this point in the interest of mankind. People must be taught that material well-being can't be the ultimate goal of life. Spiritual well being also has to be considered if a person is really to be happy. This will make it clear that the study of philosophy is not only a waste of time, it is positive step towards man's real happiness.

Reminiscences of Shri Gurudev

Mrs. Kumud L. Bapat

I feel like giving you as a Sadhaka on the occasion of the golden Jubilee, my experiences of the great Gurudeo Ranade and his lofty personality, with sincere and heart felt homage. I am happy to tell you that I get this inspiration of expressing myself through words from Shri Gurudeo only.

I would like to narrate here my experience, about ten years ago. All of a sudden, I started getting pains in my chest. I did not have any heart trouble prior to this in my chest. I along with my husband went to our family doctor Shri. Pattan in Hindwadi by an auto-rikshaw. On the way, we halted a little to have the Darshan of Gurudeo. Shreemati (Dr. Pattan) examined me and told me that I had developed a little heart trouble and I should undergo X'-ray treatment in Pune to minimise expenses. Then we came out of the dispensary along with the doctor and started discussing over the matter in the verandah. I spoke out of my mind to the doctor that this heart trouble is the result of too much thinking and a lot of strain on the mind. I concentrate my mind on the teachings of Shri Gurudeo and I will be free from this trouble. Fortunately, Mrs. (Dr.) Pattan was also a Sadhaka and a disciple of Shri Gurudeo. She agreed with me on this point. She told me to have ' Nama-Smarana ' of Shri Gurudeo and no treatment was necessary. This incident proved beyond doubt that Gurudeo guides his Sadhaka when he/she is in trouble. Right from that day, I am healthy. No heart trouble at all.

I would like to give you here a second experience of mine regarding Shri Gurudeo.

Shri Gurudeo like a mother takes every care of his Sadhakas and protects them when they are in trouble and tries his level best to save them from danger and death.

I am giving you an incident out of my own experience in support of this.

Once my co-sister had been to me to stay for some time. She had a little strain on her mind and that made her uneasy. Sometimes she used to lose her presence of mind. I took her to Gurudeo Mandir in Hindwadi. I waved an Arati of camphor and prayed to him regarding her helplessness. I asked her to apply to her forehead and to eat a little of the holy ashes. That day was Thursday : Time 4. 30 P. M. Then by 5. 15 P. M. she was not found in our house; but Shri Gurudeo had made all necessary arrangements for her protection. A boy had sat on the branch of a guava tree. In the neighbouring house, a woman was sitting at the door cleaning and sifting rice. At a distance a vegetable seller was there sitting as it was a weekly holiday for him. I was engrossed in my household affairs. I was totally unaware of the development. My co-sister went near the well, held the pulleys and took a jump in the water. The boy on the tree came down immediately and told the woman of this incident. She shouted to express her anguish. The vegetable seller came there running, took a jump into the well and rescued her. Others assembled and helped him to take her out of the well. She had only some bruises but not even a single wound on her body. I was having Namasmaana of Gurudeo at this time.

These two instances amply prove that how much love and affection Gurudeo has for his Sadhakas and how he tries his level best to keep them free from trouble. All this is due to Gurudeo's grace and I often feel like bowing down to Gurudeo with great devotion and reverence.

Open Essay Competition

The Academy of Comparative Philosophy and Religion, Belgaum intends introduction of 'Open Essay Competition' on the following subject :-

“Purandardas and his Philosophy of Life”

No formal qualifications are necessary to qualify for participation in the competition.

The length of the essay should not ordinarily exceed 12 to 15 double-spaced typed foolscap pages.

Participants are free to express their views unreservedly; the essays will be considered impartially, without prejudice and strictly on merit.

Three prizes will be awarded to the selected first three essays.

1st Prize	Rs. 100/-
2nd Prize	Rs. 75/-
3rd Prize	Rs. 51/-

Consolation prizes may be awarded to 4th and 5th essays if meritted.

The prize winning essays will be published in Pathway to God, a quaterly published by the "Academy".

Participants should send them on or before 1/10/1987, to:- Manager, Gurudeo Mandir, Hindwadi, Belgaum : 590 011.

The decision of the selection committee will be communicated to the participants within about two months from the last date of receiving entries.

Participants should attach covering letter to their essays mentioning name and full address to which the decision may be communicated and the prize, if any, despatched.

Academy of Comparative Philosophy and Religion, Belgaum

Report of the Academy for the quarter ending 31/3/1987.

Pandit Shukacharya Galgali, Jamkhandi delivered prava-chans on 'Gita' in Kannada from 12/1/1987 in Gurudeo Mandir.

Poojya Shri Hridaya Narayan Yogiji visited Gurudeo Man-dir on 21/1/1987 and gave a talk on 'Yoga'.

Revered Shri Hariharanandnath, Chief of Shakti Vidya Peeth, Sonai (Ahemadnagar Dist.) paid a visit to Gurudeo Mandir on 14/3/1987 during his stay in Belgaum in Shri Shir-gurkar's bungalow in Gurudeo Ranade Colony. He was received by the Secretary D. B. Parulekar.

Prof. S. G. Deshpande, R. P. D. College, Belgaum arranged 'Confluence of Religions' being a series of lectures on Funda-mentals of Religious Faiths for 7 days from 17/2/1987 every evening at 6. 30 P. M. The following persons participated and delivered lectures on :—

Fundamentals of Christainity	Bishop Ignatius Lobo
-do- Hinduism	Prof. J. C. Haran
-do- Islam	Mr. Shaheed Mohamad
-do- Baha'ism	Mr. Parviz K. Bidanjiri
-do- Buddhism	Mr. R. G. Kulkarni
-do- Theosophy	
-do- Jainism	Dr. B. R. Ranade M.A. Ph.D

All the lectures were instructive, enlightening and attracted a good number of audience.

Donations were received from :—

1) Poojya Maharaj : C/o. Shri M. M. Mohata	Rs. 21/-
2) Shri D. B. Parulekar	Rs. 11/-
3) Students' Study Circle, Tilakwadi	Rs. 101/-
4) Shri. R. D. Devasthali, Sholapur	Rs. 10/-
5) Dr. Satchidanand R. Gaydhani : Bournmouth, London	Rs. 460-75

Shri. Ashok Nadkarni, Pune paid Rs. 300/- and enrolled himself as life member of the Academy.

Dr. A. G. Jawadekar, Baroda had the opportunity to deliver lectures on Shri Gurudeo Ranade on the following occasions :-

1) Siddhanath Ganapati Mandir, Ganeshotsava, Vadodara. (Baroda)

2) Third Session of Maharashtra Tatwajnana Parishad held in Nov. 1986 at Bhivandi.

3) He also presided over the lectures delivered on Shri Gurudeo Ranade by Shri. Vidyadhar Gokhale in Brahman Sabha, Vadodara.

Swamiji Acharya Srinivas Iyengar (Tamil Nadu, Madras) of Rishikesh Math is staying in Gurudev Mandir, Belgaum from January 1987 and he performed " Nava Graha Gayatri Maha Yajna " for 90 days.

In Hindu religion, most of the deities have one Gayatri verse. The word ' Gayatri ' broadly represents the deity ' Devi ' who stays in the centre of the sun. Out of the nine planets, the sun is the most important planet and is in the centre. The other eight planets are situated in the eight corners of the sun. Astrology also says that the sun is the father and the Moon is the mother of the Universe. These nine planets are controlling the Universe and the health and wealth of Humanity. This is an accepted fact by all. These Nava Graha (nine planets) are also having nine Gayatri Verses. Chanting these Nava Graha Gayatri verses and performing the Yajna is also one of the ways of having Universal peace. This Nava Graha Gayatri Yajna is considered to be one of the Maha Yajna.

The Punya-tithi of Shri Gurudeo Ranade will be celebrated in Gurudeo Mandir from 2nd to 6th June this year as usual.



ADVERTISER'S ANNOUNCEMENT

Israelites passing through the Red Sea, that God opened for them to escape slavery in Egypt, Exodus 14:29

All quotations are from the Bible, God's book. It is divided into the Old Testament, the ancient Jewish part which foretells the coming of Jesus Christ, and the New Testament, concerning Jesus Christ, the only begotten Son of God; from whose birth the years are numbered.

God, from the beginning of time, sent prophets or messengers to Israel. These were from the beginning of time. To these God said, "In you and in your seed shall all the families of the earth be blessed (Genesis 28:14). At all times did God send his messengers to Israel, establishing the Jewish priesthood (Exodus 40:15). The Old Testament part of the Bible was written by the prophets that God sent to Israel through many centuries. These prophets wrote that God, himself, would live in the world as a man (Micah 5:1 & 2, Isaiah 9:6 & 7, Zechariah 12:10) and be nailed to a cross (Zechariah 12:10, Zechariah 13:6, Isaiah 53:8) and that his disciples would have everlasting life (Psalm 23:6, Daniel 12:2, Micah 4:5). Jesus Christ is God in the personage of the Son of God or God the Son.

God, called Jesus Christ, called to a cross near Jerusalem around 33 A. D. (before the Roman Emperor Titus destroyed the Jewish nation in 70 A. D. as prophesied in Genesis 49:10 that it would precede it) and nailed to a cross as prophesied by Zechariah in Zechariah 12:10 and Zechariah 13:6 and Isaiah in Isaiah 53:8

The Son of God, lord Jesus Christ, arose from the dead after three days, and he teaches that those who are born again through the water and the spirit of baptism [John 3:5] and eat his flesh and drink his blood communion in its form of bread and wine [John 6:53 and Matthew 26:26-28] may have everlasting life. Very many of the events in the life of Jesus Christ were

prophesied in the Bible, in the Old Testament part, incidentally world famous literature, including its famous Septuagint Translation made in Alexandria, Egypt, in 282 B. C., and fulfilled by Jesus as we read in the New Testament part of the Bible, written by Jesus' own apostles, who lived with him every day. Jesus said in the Bible in John 14:6, " I am the way, and the truth, and the life: no man cometh unto the Father but by me. " The Bible says that all who do not receive God, who is Jesus Christ, (John 10:30) by baptism and communion will be burned in everlasting fire (Revelation 20:15 and John 3:36). The necessary baptism and communion may be received in any Christian church. The oldest Christians, Roman Catholics and Greek Orthodox, say any Christian church is acceptable, This is the decree of the Second Vatican Council (1965) and Bishop Meletios IV of Constantinople in 1922 toward Anglican clergy, including also Roman Catholic clergy.

The new testament, recommended to be read first because one soon reads Jesus Christ's own words, is much smaller than the Old testament. Many libraries have a copy of the Bible. It contains also God's commandments, which people should keep. The new Testament summarises them. One can buy an inexpensive Bible or New Testament through the mail from the Bible Society of India, 20 Mahatma Gandhi Road, Bangalore 560 001.

World Council of Christian Churches



PATHWAY TO GOD

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PRAYER

ब्रह्मानन्दै परमसुखदं केवलं ज्ञानमूर्ति
द्वन्द्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।
एकं नित्यं विमलमचलं सर्वधीसक्षिभूतं
भावातीतं त्रिगुणरहितं सद्गुरुं तं नमामि ॥

My salutations to Thee, Oh ! Holy Preceptor,
Bliss Supreme, Joy Eternal, Knowledge Incarnate,
Transcending the Dwandwas, Comparable to the
vastness of sky,
'Thou art That', The Symbol of Origin,
One, Eternal, Pure and Steadfast,
And Witness of all Wisdom,
One beyond the feeling and thought,
And untouched by the three Gunas;
My salutations to thee, Oh! Holy Preceptor.

— Vishwasaratanttra